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beauty of Vao. Here, facing the channel, on the island's south-western shore, is the lovely beach called Kowu,[1] forming a long shallow bay, bounded on its north-western extremity by a wide reef. If we have the good fortune to arrive not too early in the morning, before the exodus to the mainland has begun, we may see no fewer than eighty canoes ranged side by side, following the curve of the beach, high up on the sand, out of reach of the tide. Slowly the natives come down, the men with their guns bought from white traders, without which they never move off the island, the women with baskets, their babies on their backs, the children playing and occasionally helping.

After much talk and laughter, each family group will separately carry or drag its canoe down to the sea, and soon a fleet of perhaps fifty canoes will be crossing the channel, each heading for its own landing-place on the mainland opposite. If the wind is favourable, sails made of pandanus strips dyed red, plaited by the women and sewn together by the men, are hoisted, each shaped like an inverted triangle.[2] If there is no wind, or if it is in the wrong quarter, paddles alone must do the work, and the gay cries of the paddlers echo over the sea.

WALK THROUGH THE VILLAGE DANCING-GROUNDS

Men's paths and women's paths. The sacred way.

If, having watched this pleasing scene, we now turn towards the interior of the island, we find the choice of two paths. Perhaps a few stray natives are still coming down to the shore. Of these we notice that the men with confident air take one, while the women, more modest with their load of baskets, take the other. At the spot where the men come out on to the shore there is a wall of stones [3] lining the path, which has been consecrated by the sacrifice of a large number of tusked boars. This marks the shoreward end of the great sacred way that leads from one end of the island to the other. The stone wall itself and the boars sacrificed on it indicate among other things that this section of the way is taboo to women and to male children who have not yet taken the first step in their formal religious life by themselves sacrificing their first boars.

This way leads upwards towards the centre of the island. About thirty yards from its abutment on the shore it is joined by the women's path, and from here onward it may be used by women as well as men, since no further sanctified monuments lie on this part of the way. On approaching the first village dancing-ground, it divides once more, the

[1] Godefroy (1, 1933, p. 30), following his predecessor, Père Jamond, supposes this word to be derived from the English word "cove," and tells a circumstantial story to prove it. This is a false derivation. It is a native name and occurs in song-language as *ke-u*.

[2] See p. 460.

[3] I did not record the name for this wall on Vao. In Atchin it is *na-wor*.

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Attaching the rope for hauling.

When the logs have all thus been properly shaped on the outside, a day is appointed, without dance or feast, when a strong creeper of a kind called *pembe* is cut and attached to the pierced projection on the head of each log, to act as a rope. Creepers of this kind grow to a great length, frequently stretching from the tops of high trees right down into the ravine below. They are very strong, and have red sap.

Logs hauled down to coast.

A day is now appointed for the heavy work of removing the logs from the mainland where they have been felled to the Small Island. For this, parties of men from all the Vao villages, and even from other islands, assemble at the spot and assist in dragging them down to the sea. Here, on the mainland beach facing Vao, attached-yams (*ghoal*) together with bananas and all kinds of food have been collected by the men of the home-village and arranged in heaps for the workers. Each party of workers from a given village or section of a village has one such heap, the size of which depends partly on that particular group's numerical strength, but also on the amount of energy its members have put into the work and also on their own reputation as active promoters of social festivities. Thus, any village whose members have recently performed a number of Maki rites in quick succession and are constantly making feasts of all kinds and have thus earned the admiration and gratitude, as well as envy, of the community will receive large presents of yams and other produce; on the other hand, indolent groups who do not add to the interest of life, by the performance of any but the barest minimum of rites will be given only a modicum of yams. Numerous pigs are killed and added to the heaps to swell the feast. These are called *ghen-ghenian*, which is the nominal form of the verb *ghani*, "to eat," indicating that these animals are for consumption only, without previous sacrifice. In addition to these, a special live pig is presented to the members of the introducing "line." This pig is called *ghirire*, a word of which I do not know the meaning, though it would appear probable that the act is a kind of complimentary payment to the members of this "line" for the right of transporting the logs. The pig thus given may be either kept alive or sacrificed. If the latter, then the sacrificial signal must be sounded for it on the gongs.

Logs ferried over to Vao.

Their part in the day's work being done, the workers and guests from other villages and islands depart with their spoils.

The less arduous and more intimate work of ferrying the logs over to the Small Island is reserved for the members of the introducing "line"

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of the home-village only. As soon as the guests have departed, the members of this "line" make the logs fast between two canoes and, when the tide sets fair, paddle them over to the Small Island. As has already been pointed out, each village has its own beach. When the Gong-Raising rite is being performed at Pete-hul it is therefore to the long beach called Kowu facing the mainland that the paddlers steer their way. The Maki-men have already crossed over by themselves, and, as the logs approach the shore, they welcome their arrival by dancing and singing songs of the *Gong-Raising* and *No-nl* cycles on the beach. As the logs, which are already referred to as "gongs," touch the shore, the chief owner of each one sacrifices a pig. This act of sacrifice is called *re sale ghini ghowov te*, "we remove the salt-water from it (them)," and is intended, as the name implies, to purify the gongs from their contact with the sea.[1] Such, at least, was my informant's explanation, but it would appear that it is possibly the owner himself who is thus purified, for it was further stated that while if all four gongs are owned by different men four pigs are sacrificed, if they all belong to one man only a single pig will be killed. Another curious thing about this sacrifice is that, for some reason unknown to me, no sacrificial signal is sounded for it.

The logs are now left for a considerable time to dry, high up on the beach out of reach of the tide.

Yam-table erected in dancing-ground. "Counters" for yams.

The next item of the procedure is the erection of a yam-table (called *kal-kal*) in the dancing-ground. This, being a small affair, is done by the men of the introducing "line" only, without help from outside. The bamboos for its construction have to be cut on the mainland, and on the day that these are transported to the Small Island and brought up to the dancing-ground the workers are rewarded with a feast of the *tamean* variety, in which the Maki-men, as usual, join.

On the day on which the yam-table is erected there is a special *tamean* feast. Early in the morning, before it is put up, special puddings (*na-longk*) are made and placed in earth-ovens in the Maki-men's own dwelling-houses. In the evening, after the yam-table has been erected, these puddings are taken out of the ovens, and one pudding is sent to each Quarter-Lodge in the double-village, since the two villages in this case act in concert. These are eaten by the members of each Lodge in their own Lodge-building, and after the eating is over, all the men of both villages gather together in the *ghamal* of the village in which the gongs are to be set up to discuss the provision of yams for the big feast connected with the setting-up of the gongs. To ensure the success of all such feasts it is necessary for each man to make himself responsible for

[1] A similar rite is performed when the dug-out hull for a sea-going canoe, felled on the mainland, first touches the shore of Vao (see p. 465).